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A
CAUTION
AGAINST
DECEIVERS,
With Respect to the
SUBORDINATION
OF THE
SON of GOD;

And a DEFENCE of several Eminent
DIVINES, *viz.*

A. B. WAKE, } Dr. OWEN,
A. B. TILLOTSON, } Dr. MANTON, &c.

BEING
QUOTATIONS
From their own WORKS.

By which it appears, That those DIVINES
never held such a Subordination of the
SON of GOD, as is now pleaded for in
EXON, as tho' the Son were a Subor-
dinate Being, or a Subordinate GOD to the
FATHER; but that when they mention'd
any thing of the Subordination of the
SON, it was only a Relative Subordinati-
on, in the same Being or Godhead; and
that they believed the FATHER, SON, and
HOLY GHOST, to be the one Supream
GOD.

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Hereas a Paper was drawn up some Months since, on purpose to delude, deceive, and amuse the People, as if many Divines of the greatest Note in the Establish'd Church, as also among the Dissenters, held the Subordination of the Son of God, in the same Sense as those now do that are charged with *Arianism*, hereby insinuating, that these Gentlemen held, That the Son was a Being distinct from the Father, and Subordinate to him: And one of these Papers having been left by Mr. *Isaac Gilling*, with a Gentlewoman of this City. To wipe off this Aspersions from these great Men, and prevent the People's being imposed on, it's thought fit to publish the following Passages, by which it appears, that however these

Divines have express'd their Notions of the Eternal Generation of the Son of God, yet they all of them held the Father, Son, and Holy Ghost to be the one God. If this Paper has been communicated to Mr. *Hallet*, we desire to know, if he thinks in his Conscience, these Divines believed the Subordination of the Son of God, in the same Sense with Mr. *Pierce* and his Followers: And if not, with what Face can it be handed about to persuade the World they did? We would farther ask these Gentlemen, who have boasted so much of their Adherence to Scripture, how they come now to appeal to Human Determinations, upon Suppositions, that the Persons refer'd to, had held the Subordination of the Son to the Father, in the same Sense with themselves: Which that they did not, the following Quotations will plainly demonstrate.

D *Wake* Arch-Bishop, in his *Catechism*, Pag. 38.

Q  O you then look on Christ to have the same Divine Nature with the Father, and so to have been from all Eternity, God together with him?

A. If I believe the Scriptures to give a true Account of the Nature of Christ, so I must believe; for I find the same Evidences in them of the Godhead of Christ, that I do of that of the Father.

Pag. 59. Q But did not you before say, that there is but one God; and how do you say the Father is God, the Son is God, and the Holy Ghost is God?

A That there is but one God, the Holy Scriptures plainly declare, and even Reason it self confirms to us; and yet the same Scriptures as plainly declare every one of these three to be God;

God ; and the only way we know of reconciling these two seeming contrary Assertions, is to say, that these three are of one and the same Divine Nature, communicated from the Father to the Son, and from both to the Holy Ghost, and that therefore they together make but one God.

Q. How can three distinct Persons so partake of the one Divine Nature or Essence, as all together to make but one God ?

A. That is not my Concern to explain : This I am sure, that if the Scriptures be (as we allow they are) the Word of God, what they plainly deliver must be true, because it is in Effect delivered by God himself, who can neither be himself deceived, nor will deceive me : Now, that they deliver both these Propositions to me, that the Father is God, the Son is God, and that the Holy Ghost is God, and yet that there are not three Gods, but one God, I am as sure as I can be of any thing spoken or written for my Understanding.

Arch-Bishop Tillotson says, Folio Edition, Vol. the First, Page 574. The Scriptures do deliver the Doctrine of the Trinity without any manner of Doubt or Question, concerning the Unity of the Divine Nature ; and not only so, but do most stedfastly and constant assert, that there is but one God ; and in this very Text in which these three Differences are mention'd the Unity of the Divine Nature is expressly asserted, as where St. John makes mention of the Father, the Word, and the Spirit, the Unity of the three is likewise asserted, *There are Three that bear Record in Heaven, the Father, the Word, and the Spirit, and these Three are one.*

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It's yet farther considerable, that from this Mystery as deliver'd in Scripture, a Plurality of Gods can't be infer'd, without making the Scripture grossly to contradict it self, which I charitably suppose the *Socinians* will be as loath to admit, as we our selves are : And if either Councils, or Fathers, or Schooll-men, have so explain'd the Mystery, as to give any just Ground, or so much as a plausible Colour for such an Inference, let the Blame fall where it is due ; and let it not be charged on the Holy Scriptures, but rather, as the Apostle says in another Case, *Let God be true, and every Man a Liar.*

Bishop *Bull*, in his Account of the Faith of the Three First Centuries, says, Since the Word is in the Father, and the Word of the Father, he is one God with the Father, *pag. 21.* And concludes with this Doxology, To the most Holy and Undivided Trinity, *viz.* God the Father, and his Co-essential and Co-eternal Word and Son, incarnated for our Salvation, together with the Holy Spirit, the Paraclet, be ascribed by Angels and Men, all Praise, Honour and Glory, World without End. *Amen.*

Bishop *Peirson*, in his Exposition on the Creed, says, Whatsoever Essence hath its Existence from another, is not God, *pag. 24.*

He who begetteth is God, and he which is begotten the same God, pag. 33.

In the Beginning was the Word, and the Word which so was in the Beginning, was with God, and the Word was God ; that is, the same God with whom the Word was in the Beginning ; but he could not be the same God with him any other Way than by having the same Divine Essence :

Effence: Therefore the Being which Christ had before he was conceived of the Virgin, was the Divine Nature by which he was properly and really God, *pag. 121.*

As sure as Christ was really and essentially Man, of the same Nature with us, in whose Similitude he was made; so certainly also was he really and essentially God, of the same Nature and Being with him, in whose Form he did subsist, *pag. 123.*

Wherefore being Christ hath so immediately, and with so great Solemnity and Frequency, taken the same Stile upon him by which the Father did express his Godhead, it followeth that he hath declared himself to be the Supream, Almighty, and Eternal God, *pag. 125.*

Wherefore being we find in Scripture frequent Mention of one God, and besides that one, an Intimation of many Gods, and whosoever is called God, must either be that one, or one of those many, being we find our blessed Saviour to be wholly opposed to the many Gods, and consequently to be none of them and yet we read him often stiled God; it followeth, that that Name is attributed unto him in such a manner, as by it no other can be understood, but the one Almighty and Eternal God, *pag. 126.*

He is so called God, as not to be any of the many Gods, but the one Supream, or most High God, for he is God over all, *p. 122.*

So doth he speak of Christ in as sublime a Stile, who is over all God blessed for ever, *Amen*, and thereby doth testify the Equality or rather Identity of his Deity. Thus every way doth it appear the Apostle spake of Christ as of the one Eternal God, *p. 133.* He

He who being Man, is frequently called God, and that in all those ways by which the Supream Deity is express'd. He had a Being before Christ was conceived by the Virgin Mary; and the Being which he had, was the one Eternal and Indivisible Divine Essence, by which he always was truly, really and properly God, therefore the Being which Christ had before he was conceived of the Virgin, was not any created, but the Divine Essence; nor was he any Creature, but the true Eternal God, pag. 134.

All things whatsoever the Father hath, are mine, saith Christ, because in him is the Fulness of the Godhead, and more than that the Father can't have, pag. 134.

And being the Divine Nature, as it is absolutely immaterial and incorporeal, is also indivisible. Christ cannot have any part of it only communicated unto him, but the whole; by which he must be acknowledged Coessential, of the same Substance with the Father, p. 135.

In humane Generation, the Son is of the same Nature with the Father, and yet is not the same Man, but the Divine Essence, being, by Reason of its Simplicity, not subject to Division, and in respect of its Infinity, incapable of Multiplication: *Is so communicated, as not to be multiplied; insomuch, that he who proceedeth by that Communication, hath not only the same Nature, but is also the same God; the Father God, and the Word God. Abraham Man, and Isaac Man; but Abraham one Man, Isaac another Man; not so the Father one God, and the Word another; but the Father and the Word both the same God, pag. 138.*

That

That the Holy Ghost receiveth the same Essence from the Father which the Word receiveth, and thereby becometh the same God with the Father and the Word, *pag. 141.*

Bishop *Hickman* on *Trinity-Sunday*. The Doctrine of the Trinity, tho' hard to be understood, yet it is necessary to be believed; otherwise our Saviour would never have sent his Apostles about the World upon so needless, unaccountable an Errand, as to baptize all Nations in the Name of the Father, Son, and Holy Ghost; who would be baptiz'd into they knew not what? Who would subscribe to such a senseless, blasphemous Form of Words as these Men represent it, which joineth the Father, who is God, with the Son, who is nothing but a Man, and the Holy Ghost, whom they knew nothing of. And yet upon these very Terms it was, that the whole Heathen World was to be admitted into the Christian Church; which is an undeniable Proof that they understood these Words, of Father, Son and Holy Ghost, as we now do, for Three Persons in one God; an Holy and undivided Trinity. And to make this more clear, we need only consider the State of Religion as it stood at that present time: The acknowledging more Gods than one, was the very Error from which the Heathens were to be reclaimed: But if Christianity had taught them there were Three Gods to be acknowledged, they had as good, in all Appearance of Reason, have kept to 300 more. 2 Vol. Serm. p. 271, 272.

Bishop *Burnet*, in his Catechism, says, p. 44. As God, he came out from the Father, and is one God with the Father: And p. 69. Q. How

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can

can Three Persons be one God? A. They can't be both One and Three in the same Respects, but they are One and Three in different Respects. Tho' we can't comprehend how this is, yet we are bound to believe it, since it is very clearly delivered in the Scriptures.

Dr. *Sherlock* says, 'There is nothing more plain and express in Scripture, than the Faith of Father, Son and Holy Ghost, or the Doctrine of the Trinity in Unity. We all own with the Scripture, that there is but one *God*; but we say farther, as the Scripture teaches us, that there are three, Father, Son, and Holy Ghost, each of which is true and perfect *God*. This they say is a Contradiction; and if it be so, there is an end of this Faith; for both Parts of a Contradiction can't be true, but to be Three and One upon different Accounts and in different Senses is no Contradiction; for thus Three may be One, and One Three; and this is all the Scripture teaches, or that we profess to believe whatever the Mystery of this Distinction and Unity be. But this will not satisfy these Philosophical Wits, unless they can comprehend how Father, Son and Holy Ghost, are really and distinctly Three, and essentially One, the Manner of which the Scripture gives no Account of, and therefore this is no Dispute in Faith, but only in Philosophy. *Sherlock's Sermons* on several Occasions, p. 278, 279, 280.

Dr. *Owen* says, Now the Sum of this Revelation in this Matter, is, that God is one; that this one God is Father, Son and Holy Ghost. *Owen* of the Trinity, p. 26. And speaking of Gospel Worship, says, the express Object of it is God, not as absolutely consider'd, but
as

as existing in Three Persons, Father, Son, and Holy Spirit. *Contin. Morning Exercise, p. 225.*

Dr. *Manton*, speaking of Christ being sent, says, It implieth his distinct Subsistence that Christ is a distinct Person from the Father; for he that sendeth, and he that is sent, are distinguish'd; mark I say, it implieth Distinction, but not Inferiority against the *Arians*. Persons equal by mutual Consent, may send one another, as we see among Men. Now this sending is applied to the Father, partly because the Father in these Places is not taken personally but essentially; for the Decree of the Father is the Decree of the Son and Spirit; they are one in Essence and one in Will; their Actions are undivided, &c. 2 Vol. Fol. p. 40.

Baxter, in his familiar Way of Catechising, p. 130, 131. C. *Are there more Gods than one?* M. No: But in God there are three Persons, the Father, Son, and Holy Ghost. C. *How can Three Persons be one God?* M. As well as one Sun can have Heat, and Light, and Motion; for a Person in the Godhead is not like the Persons of Men, which are so many Substances divided from one another; but this is the greatest Mystery, which you must learn better hereafter, when you are riper and more capable. C. *Hath God a Son?* M. Yes; but not begotten as we Men are, by our Parents. C. *How then?* M. No Similitude can shew us clearly these great unsearchable Mysteries; but some may a little help us clearly to understand somewhat of them. Do you know how the Sun begets or causeth the Beams of Light? Or do you know how a Man begetteth or causeth his own Thoughts? This sheweth how God the Fa-

ther begets his Son, which is called his Word and Wisdom from all Eternity: And then, when his Son or Word became a Man, that was another begetting. *C. Was Christ begotten of his Father?* *M.* Yes: The First was before all Time and Worlds from all Eternity. This is Christ Godhead, by which he and his Father are as truly one God, as the Sun and its Light are one Sun; or a Man's Soul and his Understanding are one Soul.

Mr. Tross says, That there is a Priority of Order, tho' not of Time nor of Dignity, much less of Essence in the Trinity of Persons. When we approach the Deity in our Devotions, we ought to consider it as Three Persons in one Essence. When he came to speak to the last Clause of the 6th Answer in the *Assembly's Catechism*, he says, And thus far I have finish'd this great, necessary, fundamental Doctrine of the Trinity, as 'tis Orthodoxly described in this Paragraph; for I need to say nothing of what follows, *to wit*, the same in Substance, Power, and Glory; for having prov'd them to be each of them the most High, the Essential Deity, the Blessed *Jehovah*, the Father to be *Jehovah*, the Son to be *Jehovah*, and the Holy Ghost to be *Jehovah*, every one of the Three, ~~and all the Three~~, and all the Three, to be the same *Jehovah*. We have proved that they are the same in Substance and Essence, in Power and Authority, in Glory and Worship; and as such they must be acknowledged by us. *Taken from his Sermon Notes on the Catechism, p.*

Mr. Hughes, speaking of the Father's being the Supream Person in the Godhead, saith, Yet is he no more the Supream God than the Son

Son or Spirit, supposing they derive from him by Necessity of Nature; because not one of them excluding of the rest, but including each other, are the Supreme God, and therefore thus consider'd, they are equally Supreme. *Hughes Essay 2. Part 3. pag. 132.*

Mr. *Hou* says, But we Christians are taught to conceive, under the Notion of God, a necessary Spiritual Being, in which Father, Son, and Spirit, do necessarily Co-exist, so as to constitute that Being; and that when we conceive any one of them to be God, that is but an inadequate, not an intire and full Conception of the Godhead. *Hou's Calm Discourse, pag. 50.*

Dr. *Bales* says, the Doctrine of the Trinity is not a meer speculative Truth, nor the Denial of it a speculative Error. The Trinity is not only an Object of Faith, but of Worship: In Baptism we are dedicated to the sacred Trinity, in the Name of the Father, Son, and Holy Ghost; which clearly proves they are of the same Authority and Power, and consequently of the same Nature; for 'tis impossible to conceive of three Infinite Beings, for by Necessity one would limit another who can prove by irresistible Evidence, that God who is an Infinite Good, cannot by an Infinite Communication of himself, be in distinct Subsistences. 'Tis true our Reason may find unaccountable Difficulties, that One should be Three in the Subsistences of Persons, and Three One in Nature; but there can be no Proof that 'tis impossible, without a perfect understanding the Nature of God. *Fol. pag. 594, 596.*

Mr.

Mr. Corbet says, The Doctrine of the Trinity in the Unity of the Godhead, and of the Incarnation of the Eternal Word, is the Basis or Foundation of the Christian Religion.

Mr. Matthew Henry, in his *Confession of Faith*, mention'd in his *Life*, pag. 3. saith, I believe that the living and true God is but one God ; and that in the Unity of the Godhead there is a Trinity of Persons, Father, Son, and Holy Ghost, and that these three are but one God, the same in Substance, equal in Power and Glory. This is a Reveal'd Mystery, which I do believe, but cannot comprehend.

These are the Quotations we present the World with, and now submit it to their Determination, whether these Eminent Divines (from whose Works they have been faithfully transcribed) could be supposed to maintain the Supremacy of God the Father, in such a Sense as to exclude the Son from being one and the same supream God with him. But this the Subordination now pleaded for, does making the Son a distinct Being from the Father, and inferiour to him in Perfections, Authority, &c. Witness the Answer to Mr. Trosse's Catechism, the Letter to the Dissenters, and Mr. Pierce's making the Father to be the one God, and his Declaration before the Committee, which was to this Effect, That he could not help it, if the Scripture made Christ such a God, as after the Day of Judgment must have no Rule, Authority, or Power. (See Account, Pag. 6.) And now we shall conclude with putting you in mind of the Apostle's Advice, *Eph. 4. and 14th Verse, That we henceforth be no more Children tossed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness whereby they lie in wait to deceive.*

Errata. Pag. 8. l. 27. for *Infirmity*, read *Infinity*.

POST-

POST-SCRIPT.

Since the sending of the above to the Press, the the Substance of the Paper which was left by Mr. Gilling, with a Gentlewoman of this City, is published, with Mr. Hallet's Name to it. Therein are several of those Authors mentioned out of which our Collections have been made; to which Collections, we think fit to add these that follow.

The Continuator of Mr. Pool's Annotations on the 2d of Colossians, 9th Verse. *For in him dwelleth all the Fullness of the Godhead.* Then least Christ might (as by the *Arians*) be deemed a secondary God, or (as some since) a made God, inferior to the Father, He saith, *The Fullness of the Godhead, which speaks him perfect and co-equal with the Father.* Further, Connoting a numerical Sameness of Essence betwixt the Godhead of the Father and the Son, All the Fulness of the Godhead dwelleth in him. There is not one Fullness of the Father, and another of the Son, but one and the same singular Godhead in both.

And on the 28th of Matthew, 19th Verse. *In the Authority, or (which is indeed the Chief) into the Profession of the Trinity of Persons, in the one Divine Being.*

Mr. Burkit, in his Exposition on the 5th of John, 22d Verse. *That such as pretend to Honour Christ, but deny him to be God equal with the Father, they will draw the highest Honour from him.* And in this Chapter, he takes Notice of 5 Arguments that Christ produced to prove his Godhead and Equality with the Father. And on the 10th of John, 30 *I and my Father are One.* That is, one in Essence and Nature, one in Authority and Power. Learn hence, that the Lord Jesus Christ is for Nature Co-essential, for Dignity Co-equal, and for Duration Co-eternal with the Father.

Dr. Whitby's Annotations on Rom. 14. 6. says *That the Father and Christ are equally God.*

We might have taken several Passages out of Mr. Boyse, asserting the Son to be One, and the same God

God with the Father. But the whole Book being written to demonstrate that Truth, we refer the Reader to it.

Most of the others that are appealed to by Mr. *Hallet*, are Foreign Writers, who all agree in acknowledging the Truth pleaded for by us, and which has been refused to be assented to by Mr. *Peirce*, Mr. *Hallet*, and others. And now since it is evident that the Subordination which all those Authors quoted by us, did unanimously maintain, was thought by them no Ways opposite to the Doctrine of the Trinity of Persons in the Unity of the Godhead, Mr. *Hallet's* Appeal to them can be deemed no other than imposing on Mankind; and every observing Reader cannot but discern the Fallacy. We cannot therefore but wonder how Mr. *Hallet* can say, That the Subordination of all these Divines is the same with that which is contended for by them at present; yet that he does assert this, will appear from consulting Pages 4th, 14th, and 17th of his Book.

There are some things said in Mr. *Hallet's* Paper about Mr. *Moor*, which we think our selves no farther concerned in, than to desire the World to peruse his excellent Answer to the Letter to a Dissenter at Exon, that will convince them that he holds no other than a Relative Subordination.

We see nothing material in Mr. *Hallet's* Performance, which calls for any Remark, unless it be a gross Mistake, Page 20. where he suggests, that the Debates amongst us, have been about some nicer Speculations, relating to the Doctrine of the Trinity; For our Debate hath not been about nice Speculations relating to that Doctrine, but whether that sacred Mystery should be owned or denied. That the Father, Son, and Holy Ghost are one God, is a Truth we think ourselves obliged to adhere to, as being delivered in the Scriptures; but which neither Mr. *Hallet*, nor Mr. *Peirce* would consent to when requested.

Mr. Matthew Huddy, *The Lords Day*, after the last Assembly, desired the People of Kings Kerwell, to beware they did not give too much Honour to Jesus Christ.

And Mr. *Hallet's* Son demanded of a Person very lately What Place of Scripture he could produce, to prove that the Holy Ghost is God, *affirming*, that he knew of none.

FINIS.